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new 'twist' given to material which, in all other respects, may be essentially old." He then proceeds to note the common faults of the weakly constructed modern short story, such as its unconvincing character, lack of inventiveness, dullness, lack of thorough acquaintance with material, sensationalism, questionable material, weakness in dialogue, unsound character portrayal, and lack of artistic structure. The claims of character over plot are duly emphasized, and the absolute necessity of style, "fame's great antiseptic," is properly enforced. A very useful feature of the book is the discussion of the distinctive characteristics of the leading contemporary magazines and the varying points of view of their editorial staffs. The author has also added to the practical service of his work by attaching to each chapter suggestive exercises for the study of the contemporary short story. As a whole, the book admirably fulfills its purpose,—“to teach promising young authors, whether in or out of college, how to write stories that shall be marketable as well as artistic.”

R. C. BEALE.

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A COUNTRY CHILD. By Grant Showerman. New York: The Century Company. \$1.75 net.

Instead of being a continuation of *A Country Chronicle*, this volume serves as an introduction to it and begins the story with the earliest recollections of the narrator, when he succeeded for the first time in going alone as far as the basement door. It is a detailed, realistic narrative of happenings in a small boy's life, told with humor, sympathy, and verisimilitude. The pen-and-ink drawings by George Wright are particularly attractive.

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IMMORTALITY AND THE FUTURE: THE CHRISTIAN DOCTRINE OF ETERNAL LIFE. By H. R. Mackintosh, D.Phil., D.D., Professor of Theology, New College, Edinburgh; author of "Life on God's Plan." London and New York: Hodder and Stoughton. Second Edition. 1917. Pp. 248. \$1.50.

Though of Greek origin the barbarous-sounding word, eschatology, is the name of the branch of theology that deals with the "last things,"—the future life, the judgment, the coming of the Christ, and so on. In this well-wrought book, Professor Mackintosh gives us perhaps the best recent compendium in

English. Just now when death is reaping such an abundant harvest and the end of the hideous process not yet in sight, our thoughts naturally turn to the topics of this book, and we are fortunate in having a guide sane and sympathetic. In view of a recent renascence of the cult of the "limited God," it is right timely to have our author say this: "Modern religion is in peril of drifting from Jesus' real thought of God, of keeping His revelation of boundless grace, but dropping out His faith in almighty power" (p. 177).

Another sentence, though but a little one, is an inspiring text for those who are battling for the supremacy of righteousness: "Religion is hope, and all substantial hope is religion" (p. 35). And, again, this thought is greatly worth while: "As the pages of the New Testament show, this thought, that all is moving up to the one great decision, imparts to what we do here the force and greatness of an eternal meaning" (p. 191). None of us can do better, while we are "doing our bit," than with our author to correlate these two texts: (1) "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." (2) "When ye shall have done all the things that are commanded you, say, We are unprofitable [mere] servants." T. P. B.

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THE SURVIVAL OF JESUS: A PRIEST'S STUDY IN DIVINE TELEPATHY. By John Huntley Skrine, D.D. New York: George H. Doran Company. 1917. Pp. 326. \$2.00.

"If there is a telepathy for mind and will, how will there not be a telepathy for the soul? If a thought of mine, grave or trivial, concerning the things of this life makes a friend or a stranger think the same; if a purpose of his sets me on to further it; then as surely if one of us has seen a vision of the holier realities or yielded to the impulse of a beneficence or a venture of faith, the other's eyes may be opened to the vision or his hand prompted to the deed. This has but to be said to be accepted; whoever admits the transference of mundane thought and action, concedes a transference of faith, which is but the exercise of the same thought and will upon the same objects, but in relation to a wider and more enduring interest. He will be ready to believe that Jesus Christ could convey life to the